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CONDITIONS.

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THE FORM AND THE POWER OF RELIGION.

Saint Paul, in writing to Timothy, has pointed
out the various classes of persons who should
exist in the latter days. He prophesied that "per-
ilous times" should come, and the specific argu-
ment on which he grounded his assertion was, that
men should be "lovers of their own selves,"
covetous, boastful, proud, blasphemers, disobe-
dient to parents, unthankful, unholy, without
natural affection, truce-breakers, false accusers,
incontinent, fierce, despisers of those that are
good, traitors, heady, high-minded, lovers of
pleasures more than lovers of God, having a
form of godliness, but denying the power."

Were we to select from the apostle's cata-
logue of vices those characteristics which more
especially mark the present day, scarcely one
particular in the enumeration could be omitted,
and it should be remarked, that these appalling
features are not the mere indiscriminate traits
of human character, but are eminently specific
and appropriate. They point out the peculiar
as well as the general faults of modern times,
and could not have been foretold but by that
omniscient Spirit who knew the end from the
beginning.

But the most extraordinary feature in the
whole portrait is,—that that men should be guilty
of such vices, but that amidst them all they
should still seriously "profess and call them-
selves Christians." When the apostle viewed
with his holy and enlightened mind the real na-
ture of the gospel, and felt, as he most deeply
did, its sanctifying power in his own bosom, we
might have thought he could scarcely have con-
ceived it possible for men to profess the religion
of Christ, while they revelled in all that was sin-
ful and unchristian. But the guidance of im-
mediate inspiration supplied what in those
purer times of the church's experience had scarce-
ly begun to suggest; and hence the apostle was
enabled to foresee the inconsistencies which
should shortly arise among professed Chris-
tians, and a knowledge of which may in the pre-
sent age be, alas! too easily acquired without the
aid of any new communication from above.

The possibility then, of having the form of
godliness while the power is denied, cannot be
a subject of doubt: in the present remarks,
therefore, it will be simply attempted, for the
sake of practical instruction, to point out a few
characteristic features, by which the power may
be distinguished from the form.

In the present age and country, a great ma-
jority of persons seriously profess themselves to
be Christians; but amongst the individuals com-
prised under this common denomination, there
are found some of almost every shade of senti-
ment and character. There is, however, one
large class which may be passed by without
controversy, namely, persons of openly immor-
al and vicious habits, and who indicate by overt
signs that Christianity is "with them avowedly
but a name." Of men of this description, char-
ity itself can have no hesitation in affirming
that as yet they have "no part or lot" in the
gospel. Their case is as decisive as it is awful.

But the majority of professed Christians con-
sists of persons of a somewhat more decent,
but, perhaps, often equally delusive, character.
They have not abandoned the profession of the
gospel, nor forgotten the propriety and duty of
attending public worship; they entertain a kind
of vague dependence upon the death and suffer-
ings of the Redeemer, and hope for pardon
through his merits, in conjunction with their
own works, which, judging by a very false and
inadequate standard, they venture to denominate
good.

Genuine religion is, however, something tran-
scendently above this easy form and profession.
It is of no spiritual utility to "name the name
of Christ," unless also we "depart from iniquity;"
it is of no avail to avow a belief in revela-
tion, unless our hearts be really moulded ac-
cording to its precepts.

The power of religion differs, in the first
place, from the form, in springing from the heart,
and being grounded on a deep conviction of our
sinfulness, and the necessity of the redemption
which is offered in the gospel. It is nothing
superficial, or evanescent, or insincere. The
mark of it must have felt in his soul what he
professes with his lips, that "he is tied and
bound with the chain of his sin;" he must have
perceived his guilt before God, and must have
been "weary and heavy laden" with the con-
sciousness of his iniquities; he must have
turned over his evil nature, and must have

acknowledged his inability to merit heaven by
his best observances: in a word, he must have
experimentally learned some, at least, of the
primary and fundamental truths of the gospel
before he can be truly said to have risen one
single step above the mere formalities of reli-
gion.

A profession of piety which has not thus in-
volved in its very elements a penitent conscious-
ness of sin, will necessarily forsake us when we
most need support, especially on a death bed
and at the last day. But the joy that succeeds
a really "godly sorrow" will be lasting and sub-
stantial; for when in moments of danger the
voice of conscience shall recall our sins to re-
membrance, the scene, though awful, will not
be new; we shall come prepared to acknowl-
edge the worst, yet by the mercy of God to hope
the best. We shall, indeed, feel them to be
hateful, and doubly so on account of the pure
and holy nature implanted in our hearts; but
having long repented of them, having earnestly
prayed and exerted ourselves against them, hav-
ing desired, by the grace of God, never more
to commit them, and, above all, having been en-
abled by faith to view them as expiated by the
sacrifice and merits of Him who alone can ex-
piate sin, we shall learn to look up with holy
confidence, that at the last day they shall not
be permitted to appear in judgment against us,
but shall be blotted out by the blood of the atone-
ment.

But who shall describe the terrors of that man
who having had throughout life "a form to live
while he was dead," and who never having once
really felt the guilt and misery which he so of-
ten professed with his lips, begins, for the first
time, on a bed of sickness and in the prospect
of death, to think seriously of his spiritual con-
dition, and his eternal destination? Every past
scene will then recur to his mind; his sins and
vanities will now flit before his eyes as ghastly
phantoms; and a consciousness of guilt will flash
on his soul with painful and irresistible conviction.
At such a moment the mere form of reli-
gion will be useless, the power only can sustain
the dying penitent, and enable him to triumph
over sin and death, in the cheering prospect of
those celestial regions where sin and death shall
exist no more.

The power again differs from the form, by be-
ing exclusively the work of the Spirit of God;
whereas the latter is oftentimes nothing more
than the offspring of custom, or education, or a
sense of moral decency and political decorum.
It is not difficult to continue during our whole
lives regular attendants upon the exterior of
active worship, by the mere force of good edu-
cation and example; but this is a feeling very
different from that influence of the Holy Spirit
upon the heart, which alone can dispose us to
"do unto God true and laudable service," im-
pressing us with a deep and permanent sense of
the value of our souls, and the importance of
eternity, renewing our earthly affections, inclin-
ing us to God, and making us children of our
Heavenly Father and heirs of his everlasting
kingdom.

The power also differs essentially from the
form, in being of a purifying nature. It makes
the Christian desire to be perfect, even as his
Father which is in heaven is perfect; for though
he feels that sin may and must remain in him
as long as he continues in the present world,
yet the aspiration of his mind is toward the in-
effable beauty of holiness, and the beatitude of
a sinless state.

To evidence satisfactorily that our religion is
more than form, we must be daily seeking after
new attainments; forgetting those things which
are behind, we must, like the Apostle, press for-
ward to those which are before. Where the
power really exists, there will be a "growth in
grace;" an increasing knowledge of the doc-
trines of the cross of Christ, and a correspond-
ing love for its precepts; a growing devotedness
to God, and deadness to the world, a progress
in every thing spiritual and holy, and a retro-
cession from all that is earthly and impure. Not
only open sins, but the very glancing of a wrong
thought through the mind will cause a holy sen-
sation of pain and uneasiness, and will be fol-
lowed, when we are in a right frame of soul, by
a renewed prayer for pardon and reconciliation.
The desire to increase in all Christian graces,
and to be assimilated more and more to the im-
age of our Lord and Saviour Jesus Christ, will
become a permanent wish of the heart.

When sin presents itself before us, we shall
feel a struggle to overcome its fascinations; and
the heart will be elevated towards the throne of
grace, for power to effect that holy purpose.
The conquest, thus divinely bestowed, will be
followed by a peaceful satisfaction; or, if we fall
in the contest, there will ensue a salutary re-
morse, a godly contrition, very far above the
merely natural remonstrances of conscience,
teaching us that we have acted unwisely and
ungratefully; that we have crucified our Re-
deemer afresh, and brought darkness, if not des-
pair, into our own minds.

This uneasiness under conscious guilt will
not abate till we are again enabled with true
contrition to repent, to pray, to plead the mer-
its of our Redeemer, and to obtain strength from
above against the recurrence of temptation.

The power of true religion is further and most
importantly evidenced, by an habitual commun-
ion and intercourse with God in prayer. There
will be a holy enjoyment, a sacred complacency,
in this delightful ordinance, which never at-
tends the mere form, where the essence is un-
known. Prayer will become—what of course
it ought to be—the constant disclosure of our
wants, with a well-grounded consciousness that
our Heavenly Father is able and willing, out of

the fulness treasured up in Christ Jesus, to sup-
ply them all. Not only will it be a tribute of
love and gratitude, and an earnest desire after
pardon and acceptance, but it will incidentally
produce an important effect in meliorating the
heart, and producing those very dispositions
and graces which we implore. If prayer has
not been really found to operate in this manner
upon the heart of the worshipper, it must have
been hitherto a form without power; for where
the power exists the soul will necessarily par-
take, in some measure, of those affections which
the lips express; the act of confession will be
truly accompanied with a sense of the burden
of sin, the act of praise with sensations of love
and grateful adoration, and the act of supplica-
tion with a deep feeling of human necessity and
divine compassion.

Without, however, considering the Christian
character in its full extent, we may learn to dis-
tinguish the power from the form by some of
those tests which the Apostle has laid down in
the words already cited at the commencement
of these remarks. After specifying a long cata-
logue of vicious qualities, he concludes with
pointedly observing, that persons thus charac-
terized possess the form of godliness without
the power. We may therefore infer, independ-
ently of other evidence, that those who really
live under the power of religion will be remark-
able for qualities of a very different kind.

It is indeed true, and a truth which must not
be forgotten, that every scriptural description of
the Christian's exalted character points out
rather the ultimate mark towards which his ef-
forts are directed, than conveys in actual esti-
mate of what his enlightened conscience would
venture to specify as his own individual pro-
gress; but still, if our Lord's assertion be cor-
rect, that "by their fruits ye shall know them,"
we are certainly not to overlook those exterior
marks which indicate the presence or absence
of internal principles. But in thus forming our
estimate, it is necessary to be sure that we se-
lect a standard sufficiently holy and correct;
and should above all things beware of conclu-
ding that our religion is more than form, merely
from the circumstance of our having been mer-
cifully preserved from the grosser vices of our
nature. We must view sin, not as men in gen-
eral view it, but as our Saviour portrayed it in
his sermon on the mount, as extending to the
very thoughts, and feelings, and desires. Es-
pecially should we consider the state of our
minds in reference to those things which, tho'
censured by the scripture writers, and by de-
vout men in general, are far from impairing our
reputation in the estimation of the world at large.

The power of religion as distinct from the
form, may be defined to consist in that renewal
or transformation of mind of which the scrip-
tures incessantly teach both the nature and the
necessity. That such a renovation or "new
birth" is indispensable for the enjoyment of
heaven, who will venture to deny, when he con-
siders the character of the fallen mind, and the
nature of that celestial world into which "no
thing that defileth" can obtain admission? The
company of condemned spirits, who still love sin
though they are suffering its punishment, would
be more congenial to an unrenewed heart than
the purities of heaven and the spiritual felicities
of an angelic world.

Yet, on the other hand, it is very possible to
find, even in the present day, persons whose
minds are already attuned, as it were, for the
enjoyment of a future state; persons to whom
religion is a continual source of happiness and
expectation, and who appear never so much to
enjoy existence as when the blessings of the
gospel are immediately present to their minds.
Yet there was a time when they also loved the
world, and when God was not in all their
thoughts. Whence then the happy change?
Why are they more willing to die, and better
prepared for death than before? Why has the
world ceased to engross them, and why have
their thoughts assumed a more heavenly direc-
tion? What has infused such energy, and spir-
it, and enjoyment into their prayers and serv-
ices; and what has expanded their hearts in ten-
derness and compassion towards their fellow-
men? The answer is not distant; the power
of religion has been added to the form; and they
have begun really to experience and enjoy the
genuine effects of what was before nothing but
a decent succession of superficial observances.—REV. S. C. WILKS.

From the Columbian Star and Christian Index.
SCENES IN INDIA.—BY AN EYE WITNESS.

The month of June, in India, presents the
greatest possible contrast in the state of vege-
tation, that a continually warm climate can do.
Until the 15th or 20th there is no rain, nor is
there any for nine months previous, except a
shower or two in January. Three days after
the rains commence, the town is changed from
a brown heath, where the dried grass velvet
surfaces. We shall view things as they now
are during the first half of the month, when
the thermometer stands at 90 in the coolest,
and at 110 in the warmest provinces. The
burning tornadoes, which however hot and
dusty, yet afford means of artificial contrivances
for cooling the air indoors, now subside,
and the air becomes a settled dry heat. The
rivers, though not cool, are refreshing to all
animals. The different herds of cattle seek it
at noon, as well as man. Cows and oxen stand
in it; buffaloes and elephants bury themselves
all but their nostrils in it. A lad sitting at the
tail of a buffalo, guiding him by means of pul-

ling his tail one side or the other, drives a herd
of them over from the shore to a sand bed, or
quite across the river, their noses and eyes on-
ly uncovered by water. The elephant takes
his driver upon his neck immediately behind
his great ears, and is guided by means of a
sharpened stick or iron, with which he pun-
ches the poor creature behind the ears. But
much more is done by words, in getting him to
do right. An elephant which had obtained per-
mission to stand in our stable, always made a
bow to the family as he passed our door—he
bowed precisely as do the natives, that is by
raising his hand to his forehead, inclining his
head at the same time. If dumb animals,
which we have no reason to believe are endow-
ed with an immortal principle, so readily obey
their teachers, how much more should lovely
children and young people do it! I often
used to make the conduct of animals an ex-
ample; in endeavoring to induce females in
India, to become enlightened. At the time
when the herdsmen drive in their cows and
buffaloes to be milked, every family is turning
out to take exercise. Those that have exten-
sive gardens find there the coolest retreat, the
paths being watered by the gardeners. Here
they may walk—others not so favored must
ride, through clouds of dust and smoke; for
just at that time all the natives are cooking the
only pot meat they take in the 24 hours. Mus-
sulsims may cook indoors; this you know by
seeing the smoke coming out of the roof from
under every earthen tile, or through the thatch,
for they have no chimneys. Hindoos cook
over little furnaces in the open air. Watch
their manner of eating—you will see them roll
balls of rice with their right hand, and toss
them into their mouths, and swallow them by
an effort much like that of a ruminating animal
at her cud. Their mode of sitting to eat, with
their brass plate on the ground, and swelling
with a hearty meal, makes one compare them
to a family of frogs. Having finished their
meal of rice, and green peas made savory, they
drink a great quantity of water out of brass
cups, and then prepare to smoke, which takes
up the remainder of the evening. It is then
they enjoy life, until sleep steals over them,
when they spread a cloth or mat upon the
ground in the open air near their huts, and lay
their weary bodies to rest. I have ridden
through a village where they have lain so near
the rats that I have shrunk as the wheels passed
along. When night has fully drawn the
curtain, the jackals set up their screaming and
howling yell, and how near they may ad-
vance. If they meet with no resistance, they
will come round and pick up the grains of rice
left of the suppers; and sometimes to complete
their meal, steal a young infant from its moth-
er's breast while she lies soundly asleep, and
away with their booty. Should any of it re-
main by the dawn of day, the great vultures
will scramble for it, and take it to the top of
a palm tree, where not having a sufficient base
for it to rest on, it falls, and is found at the
bottom on the ground. My attention was one
morning called to such a fact before our door.
I could not look at it, but ordered that a doon
should be sent for to remove it. Doon means
tail, and is applied to the lowest cast of Hin-
doos, who alone will touch a dead body in
such a state. The idea is truly shocking.—
When can we do to prevent such miseries to
those poor creatures? What but enlighten
their minds? You will say, but why were
mothers so careless? even because they have
not learned discretion. They act from mere
nature—which, in the human race, does not
provide so thoroughly for the safety of its off-
spring, until it becomes enlightened, as the
beasts do. Their huts are built with mud,
which the women here assisted in laying to-
gether to form a wall, with their bare hands—
their hands serve as mallet and trowel. They
have but one aperture in general, just large
enough to admit of a person getting in by
stooping a little. The poor creatures can
no way continue in them at night at this
season. Will enlightening their minds make
their houses better? I will answer you by
asking a question—would either of us be con-
tented to dwell in such a place, now that we
have learned to practice useful arts befitting
our sex? We can sew, teach, knit, spin,
weave; (our patterns, the yankee females do
so) we can wash, iron, and do many kinds of
fancy work by which to make a respectable
living—whereas those poor women can do
none of these things except spin cotton.—
Men tailors do their sewing; men washers do
their washing and ironing. You will say—
"but we read of many schools in India where
females are properly taught." True, there are
favored spots, specks they may be called, com-
pared with whole provinces where no such
thing ever existed. Let but all parts enjoy the
blessing, and misery will flee away from her
favorite land. When I look around upon our
Sabbath Schools, I view them as nurseries
of future laborers in the field of the Gospel every-
where. At the first Sunday School I was per-
mitted to visit after I returned to my native
land, I was introduced to twenty seven teachers.
The sight was so novel to me to see so many
teachers in one school, that my mind instantly
reverted with acute pain to the time when, and
the place where, I was the only female teacher
(except two native women who had learned to
read and sew under my instruction, for the
purpose of assisting me in tuition) among a
population of twenty-seven thousand. The
thought overwhelmed me, so that I was obliged
to be silent to keep from bursting into a flood

of tears; and now there is no female teacher
in all that field which I occupied. The reflec-
tion has often made me sad. A natural ne-
cessity holds me from these or I should not
now be absent from them. Go ye, and supply
my place—let your usefulness become tenfold
what mine ever was. I will rejoice in it.—
Were you engaged in the work, you would soon
become delighted with the attachment to you
which the little black, blowsy-headed creatures
would discover. By your advice, there would
shortly be a change in appearances. How de-
pressing would it be to your feelings, on your
first introduction to them, to see them more
than half naked from poverty, and dirty with-
all; then how healing to your wounded sight,
to behold them leave your door, covered and
cheered, by means of eight annas or about 20
cents! How recomendatory to our religion
is it then, when a whole school, which was
seen going to your house in their usual habili-
ments, is seen returning home, cleanly clad and
merry hearted! These, and such as these, are
the pleasures attendant on a missionary life.—
They are few and far apart; but precious to
the true laborer. In a school where you once
beheld little idols standing in niches in the
wall, now to hear the ten commandments re-
hearsed by all; the master only, perhaps,
showing any chagrin at it; but he is a mere vas-
sal for gain. Tell him, if he does not teach
them he will lose his situation, and you will
have them taught in your absence. I once took
down one of their idols, they looked surprised, I
held it as high as I could over a wooden chair,
and bid them see how I would make their God
fly to pieces; they looked alarmed—the thing
was earth, hard baked, and it did not break at
my first effort. They triumphed; but I tried
again, and the end was answered. Now, said
I, if your God could not save itself from my
hand, how could it help you in distress, or
save you from hell? Then I taught them the
sinfulness of bowing down to any but that God
who spread the field with rice, and clothed the
sheep with wool—and formed their own bodies
so curiously. The effect was, that in a few
days, they all came to me and repeated the
whole ten commandments, in their own lan-
guage. They are tractable and affectionate.

Among six native masters, there was but one
who had learned, really to reverence the
Christian religion; and he, though not then
converted in heart, taught his scholars to sing
hymns and to repeat prayers to the God of the
Christian. This was in the heart of a village,
and a crowd of spectators usually stood around
at such times. Thus their children become
preachers to them unconsciously. Would they
have done thus without a teacher? How great
a blessing then is one right teacher in a pro-
vince.
HONESTA.

INDIAN MISSION.

Extracts from the Annual Report of the Methodist
Missionary Society.

1. The Wyandot mission, as being the first
fruit of our harvest of Indian converts contin-
ues to give evidence of its being under the
smiles and protection of God. Fifty proba-
tioners have been received into the church dur-
ing the past year: the number of church
members is two hundred and twenty-three.
The meetings are regularly attended, and the
native converts are improving in the various
arts of agriculture and domestic economy.—
That branch of the mission at the Big Spring,
about twelve miles from Sandusky, is prosper-
ing in temporal and spiritual things. Fifty
children are regularly taught in the schools.
Several members of the church in this mission
have left the world in the triumph of faith, dur-
ing the year, leaving a testimony behind them
that they died in the Lord. Here are one
missionary and two school teachers.

2. The Cherokee mission employs no less
than seventeen missionaries, including a few
interpreters. There is a regular district formed
in the nation, including five circuits and
five schools. There were at the last report
seven hundred and thirty-six church members,
and a number of children attached to the
schools.

What effect the present movement in re-
spect to those people may have upon their re-
ligious state, we cannot tell; but whatever
may be their fate, whether they remain peace-
ably upon their lands or remove west or the
Mississippi, it is pleasing to reflect that there
are men to be found who are willing to iden-
tify their interests with those of the Indians;
so that if they are removed from their present
abodes, these men of God will go with them.

3. But of all our aboriginal missions, the
Choctaw presents the most cheering prospects.
It is only about two years since the work of
reformation commenced among these people,
and it has spread with a rapidity, deepening
and widening in its course, which, while it ex-
cites a pleasing astonishment in the pious be-
holder, plainly announces the hand of God as
its Author and Supporter. So thorough has
been the reformation, that they have not only
forsaken their heathenish religious customs,
but ardent spirits, that bane of Indian improve-
ment, has been banished from the nation by a
solemn decree.

This mission employs three missionaries,
three interpreters, and four school teachers,
but more are greatly needed, which it is hoped,
will speedily be supplied. There are now
upwards of four thousand church members, and
all the principal men of the nation, with the
exception of three or four, have embraced

Christianity, so that none is left to speak against the same.

4. The Oneida mission is now reported for the first time on the list of missionary stations. The remnant of this tribe of Indians are located on the Oneida reservation in the interior of the state of New-York, and have been partially civilized for some time. Instead, however, of having become reformed in their morals, they were evidently becoming more and more corrupt, and seemed to be melting away under the heated influence of intoxicating liquors, like the ice before the warming beams of the sun. In this deplorable state they were when one of the young converts from the Mohawk tribe from Upper Canada visited them a little more than a year since. Addressing them in their own language concerning the things of the kingdom, God attended the word with the energies of His Spirit, and made it the power of God unto salvation. In this manner a glorious reformation immediately commenced, and it has been progressing ever since.—There are now connected with this mission, though it has met with a severe trial in the backsliding of the chief instrument of its commencement, and the loss of the mission house by fire, one hundred and eleven church members, and a school which is in a flourishing state, consisting of seventy-nine scholars, seven of whom are able to read and write.

Through the labors of some of these native converts, the work has extended to the Onondagas, and through their instrumentality a society has been raised consisting of twenty four members, three of whom are chiefs.

These are all the aboriginal missions in the United States. These employ twenty-one missionaries, beside several interpreters, twelve school teachers, and include five thousand and seventy church members, and upwards of four hundred children in the several schools.

Though the missions in Upper Canada are now no longer under the immediate control, and care of this society, yet from the interest they have heretofore excited, and still continue to excite the following brief notice of them is given.

1. At the Grape Island there is one missionary, who has under his care two hundred and ten Indians, one hundred and twenty of whom are members of the church, one school consisting of sixty children, thirty-four of whom are able to read in the New Testament.

The men have been actively employed, and have done most of the work in building a frame workshop, forty feet by twenty-four, two stories high; the lower story is for cabinet work, the upper for the employment of the females. There are in this island twenty-eight buildings, one chapel, a school house, a hospital, store-house and workshop.

2. At the River Credit there is one missionary, having the care of a community consisting of two hundred and forty, one hundred and forty of whom are church members. Here are two schools, consisting of fifty-five children, under the tuition of two native teachers. They have thirty dwelling houses, four public buildings, one of which is a house of worship, forty feet by twenty-four, and two stores. One hundred acres of land are under improvement, and cultivated by the Indians.

3. The Mohawk mission at the Grand River consists of one hundred and seventy-five church members, three schools numbering sixty children, who are taught in the English and Indian languages. The Indians have lately built an excellent frame chapel, forty by thirty feet. On this reservation there are about two thousand natives, and the mission is prosperous and promises much good to these people.

4. The Rice Lake mission employs one missionary. There are here two hundred Indians under Christian instruction, ninety of whom are members of the church, and they have commenced to build a chapel forty by thirty feet. They have also an excellent school house, in which fifty two children are taught on the infant school plan.

5. Among the Mohawks on the Bay of Quinty, where there are about three hundred Indians, there are about forty members of the church, and a school consisting of seventeen children. This mission is in a prosperous state.

6. At the Muncy Town, on the river Thames and Sauble river, there are seventy members of the church, under the care of one missionary, and twenty-five children in school.

The following new missions are now reported for the first time:—

7. At the Schoogog Lake, there is one missionary, who has two schools, under his care consisting of forty children, and several of the Indians, though the exact number has not been reported, are truly pious, and the prospects very promising.

8. At the Snake Island, in lake Simcoe, there are seventy adult Indians under religious instruction, and a school of about twenty children. A school house and parsonage have been built here during the past year.

9. Yellow Head mission, on another island in lake Simcoe, consists of one hundred and fifty church members, under the care of one missionary, and a school of forty children.—Here a mission house has been built the past season.

10. A mission has been commenced under favorable auspices at Mah-jed-dusk Bay, which empties into lake Huron. Here a school has been established under the care of James Currie and David Sawyer, the latter of whom is a native youth twenty-one years of age, who was educated in the mission school at the river Credit, and promises much usefulness. These two teachers live in a hut by themselves, and teach the aged religion, and the children to read.

This new station is considered very important as being the rendezvous of a great number of Indians annually from the north. The Rev. John Atwood, who resides at Yellow Head, has charge of these three stations at Yellow Head, Snake Island, and Mah-jed-dusk.—The whole number in these three places is

about six hundred, most of whom have embraced Christianity, and seem much devoted to the service of God.

The whole number of pious Indians is about 1100
Under religious instruction 1800
Number of schools 16
Children 420

Among these children about one hundred are able to read in the New Testament, nearly as many are writing, and in three of the schools about thirty are cyphering.

In some of the schools the infant school system is introduced to very great advantage, the children acquiring, by this improved method, a knowledge of their lessons much faster than by the method heretofore pursued.

The general prospects for the extension of this gracious work, among the thirty thousand Indians in this province, who all speak the same language, far to the west and north, are becoming much more promising.

Of the missions among the new settlements in that country, we have received no particular information.

If we add the missions in Upper Canada to those enumerated in the United States, it will make the whole number of missionaries forty-eight, and the number of Indian converts to the Christian faith six thousand one hundred and seventy, and about eight hundred and twenty children in the several schools.

CIRCULAR OF THE STONINGTON UNION ASSOCIATION.

Beloved Brethren,

We invite your attention to a subject of vast importance. Will you prayerfully listen, while we lay before you a few of the many reasons why you should be engaged in the cause of missions. Thanks, eternal thanks to God most high, that some of you have felt, and do still feel, a deep and lively interest in the salvation of lost men. Yes, Dear Brethren, your warm hearts are still beating high with emotions most tender, drawn by impulse purely evangelical, while in your morning and evening prayers, God hears you say, "Let thy kingdom come." Still there are a few facts (relative to this subject) you ought ever to remember, and you will not only in humble fervency pray, "Come, Lord Jesus, come quickly," but your petition will be accompanied with an offering to the Lord.

1. View the fields to be occupied. In our own land, calls for assistance are heard from almost every quarter, and there need be a faithful missionary constantly employed in this association. Feeble and destitute churches exist in every part of the state, whose circumstances demand help. Besides these there are many places, where the means only need be used, and God must change his accustomed course of operations, or churches must arise—souls be converted, and the friends of God in Earth and Heaven made glad. But our duty is not confined to this state or country. Lines of parishes, and of nations, are all unheeded in God's mandate, "Go ye into all the world, and preach the gospel to every creature."

The British Provinces on the North, the Indians in the West, and the inhabitants of Mexico and South America, need our assistance, and the light of the gospel more fully in their borders. The Eastern World, with her perishing millions, asks relief, and shall she ask in vain? But who can gaze unmoved on Africa's sable sons of sorrow? We burn with holy indignation, as we glance a thought towards the nameless wrongs they suffer, while bound in slavery's chain, in freedom's land, and their minds are confined in tenfold bondage. Yet Ethiopia shall stretch forth her hands to God, and the islands wait for his law. From Zion light shall go forth, and from the church ambassadors of salvation. But no where can we turn our thoughts with deeper interest and anxiety, than to the rising states in the West. There we see a wide field, rapidly filling with people from every part of the world, but chiefly from the older states, and the Catholic world. A population embracing men of every degree, rank, class, and complexion—full of ambition, life and fortitude, but greatly in want of the means of grace—inhabiting a soil most fertile—a climate most healthy and delightful—a country most inviting, and destined soon to be the metropolis of the world. This the mother of harlots has seen, and thither she is sending her emissaries, hastening there to plant the bloody banners of the Romish Church, and nothing can repel the intrusion but the sword of Truth, the word of God, wielded by the well disciplined ranks of Messiah.

2. But who are the persons to be exposed to her wiles? Fathers! Mothers! Your children, and children's children, are among them. Your posterity are emigrating to the west, and must be involved in the danger, and would you avert their fate, plant the gospel in the vale of the Mississippi. We shudder when we think of the Hindoo mother's devoted her smiling infant to the bloody alligator's voracious jaws, but while the greedy monster breaks the victim's bones, the spirit mounts on seraph wings, to heavenly bliss. Not so with the victim of Papal superstition—Deep in eternal darkness plunging, Hell's gloomy caverns with his groans resound evermore.

3. God has commanded us to publish the gospel to all people, in every land. The miseries of the heathen, here and hereafter—the bliss of pardon, and joys of the reconciled—the peace of obeying, and the pleasure of doing good—the authority of Great Jehovah, and the love speaking blood of Calvary's heavenly sufferer—urge us to our immediate compliance with the Divine requisition.

4. Once there was a time when our forefathers, in a distant land, knew not the true God, nor the comforts of religion. The heralds of salvation came from far, bringing good tidings of peace. Their arrival was hailed with joy, and God rolled back the darkness, dispelled death's gloomy shades, and poured the healing balsams of gospel truth upon our dying hosts.

But for this, you had not heard the gospel—and have you no returns of gratitude to God, for all this mercy? What is religion worth to you? What was it worth to your soul, when you stood by the bed side of your dying parent, or languishing child? Or when you viewed yourself on Eternity's brink? Then what comfort did religion yield? Truly there was a joy in hope, beyond expression. When God first spoke peace to your troubled soul, pardoned your sins, and accepted you as his child—while redeeming grace thrilled through all your soul—how was religion by you prized above all price! For what would you now be deprived of all its enjoyments, and experience no more happy prayer meetings? No more christian society—sweet hours of devotion, and closet prayer? No more blessed communion seasons, here or in Heaven? Oh, for no price! Then you are willing that others should enjoy the same privileges, and to contribute towards their enjoyment as others have done for you.

5. Blessed be God, we are willing to do something for Christ. We feel it a duty and privilege, and we will do it. But time is short—"The fathers, where are they, and the prophets, do they live forever?" Where is Brother Ames? He is dead. Where is Brother Miller? Dead!! Where is beloved Kimball? Mouldering beneath the cold clods of the valley. I ask not for a Gano, a Baldwin, a Stoughton, they are all gone, and all we do to advance the Redeemer's cause, and rescue a perishing world, must be done quickly, for very soon we shall sleep with our fathers in the damp bed of death. And dare we meet the heathen in judgment, and can we stand and see them doomed to endless woe, if we have done nothing for their salvation?

6. In answer to our prayers, and in fulfillment of the Saviour's promise, God is sending forth more labourers into his harvest. We are therefore, in duty bound to add to our former liberality—sufficient to sustain the newly formed stations, and to support the supplies for Burma, now crossing the briny billows. Oh, thou Supreme Ruler—charge thou the winds and the waves to waft them, swiftly and safely, on to the abodes of sin and error, and we will feed and clothe them there.

7. The heathen, dying as they are, are lost. It is a mistaken notion, that sinners, who are "filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envy, murder, debate, deceit, malignity, whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil," may live and die unjust, and go to heaven. The heathen are in the broad road to ruin. Their ignorance is no atonement for their sin—the light of nature removes every excuse, while God says "He that hath not the Son of God, hath not life." Their darkness does not make them pious, or entitle them to heaven. Where there is no vision, the people perish.

8. The Gospel is too precious to be restricted to a narrow district. It is the light of the world, and should be sent to all. Why preach, year after year, to a set of hardened sinners, who will not repent, and not rather say with an inspired Apostle, "seeing ye put these things far from you and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." Let the tidings spread—let the healing word abound, till all nations with its influence blest, shall join the rapturous hosannah in one general song of praise.

9. We have the means of doing much towards evangelizing the world. We live in a most auspicious time for doing good. It is a time of peace and plenty—an age of enterprise—a day of grace, notable for reformations. We can do something as individuals, and more as churches; let us combine, and our united efforts will give strength and zeal to all. This association embraces the oldest churches in the state, and therefore should go foremost in this good work. Our example will influence other associations, and the happy fruits will spread to the bounds of the habitable world, and follow to the end of time. Our numbers and influence are such, that we can do much towards giving character to this country, and this nation's example does, and will, influence the world. But we are far from being first or alone, in this labour of love; others have done, and done nobly, let us imitate their example.

10. There are in this State, five Associations, nearly 100 churches, and 10,000 communicants. There are, in this association, 16 churches, and almost 3,000 members. Let each member throw into the Lord's treasury two cents a month, and by our next session we shall have received more than seven hundred dollars, for missionary purposes. And who, that hopes to get to heaven, will not give two cents a month, for the support and spread of the gospel. There may be individuals who cannot, but there are those who are willing to make up the deficiency. There may be those who will not, and is it you and I?

Lastly, It is in the prosecution of this work, we are to expect the blessing of God on our churches at home, and prosperity on the cause abroad. This is our grand design in the organization of the visible church, that by combined effort, she might, under God, maintain the cause of Christ at home, and extend her lines to the ends of the earth. Each member should be an auxiliary to the church, each church auxiliary to the Association, each association to the Convention, each convention to the General Convention, &c. Then our Zion would be a phalanx not to be repulsed or impeded till our work is done. Then let us pray "thy Kingdom come," and let our "prayers and our alms come up for a memorial before God."

BAPTIST CHURCH AT HADLYME.

The infant church in this place, received fellowship two years ago last April, consisting of 21 members; I soon moved into the place, and became their pastor. During the first year I baptised 5, and the members of churches in our bounds, which were not present when the

church was organized, united, which made our whole number 38. In the second year, 5 were added by letter, and one dismissed; we were also under the painful necessity of excluding 2 from our fellowship; and during the latter part of the summer and forepart of the winter, the state of religious feeling was such that some members were almost ready to give up all for lost.—Although things appeared gloomy, I was enabled to exercise a firm faith in the promises of God, that he would build the church, which I fully believed, was of his own planting. A few of the brethren and sisters began to feel the worth of souls, and cry mightily to God; at this time our weekly conference varied from 10 to 25 or 30. In my preaching, the worth of souls lay near my heart; and at times it did appear as though I could not let one soul leave the house, until brought to exercise repentance toward God, and faith in Christ Jesus. Our assembly on the sabbath, and at our conferences, increased. The door was opened for anxious souls to come forward for prayers; but at the first meeting none came; at the second, 2; at the third, 5; at the fourth, 12; and from that time, our meetings, although held almost every evening, were full to overflowing; and from 10 to 25 came forward for prayers; and the sighing of the prisoners, from the child to the grey headed, was melting, beyond the power of language to describe. The brethren and sisters wrestled with God in prayer, while their hearts were filled with joy, to see almost daily the release of some one or more of the prisoners. Some that had indulged a secret hope, were strengthened to come out and rejoice in God their Saviour. Twenty four have put on Christ by being buried with him in baptism, and a few added by letter this last year, making our number in all, 64; some others indulge hope, and some still feel a degree of anxiety about their souls, and the church is edified while endeavouring to walk in the ordinances of the Lord. With all my heart I can say, The Lord hath done great things for us, to his name be all the glory—Bless the Lord, O my soul, and all that is within me, bless his holy name. Amen.

B. G. Gorr.

Hadlyme, July 14, 1830.

For the Christian Secretary.

BEWARE OF ASSASSINS—FOR THEY STRIKE IN THE DARK.

Being on my way on Saturday last, to the town of M. to exchange with brother T., I called at the house of a friend in the town of V., and soon after the usual salutations were passed, I was presented by the lady of the house, with a small pamphlet, entitled "Fifty reasons for not being a Baptist." By Timothy, printed by Titus, 1830. Who wrote this pamphlet does not appear, and even the printer's name is concealed.—It is of the same character however, with the one not long since written by Wm. K. Talbot, which he put from the press without a name; and with the one more recently published in New Haven, and reprinted by Rev. Mr. Hooker, Editor of the Connecticut Observer. All these are without any legitimate father; for who would acknowledge a child whose real ugliness, although attempted to be concealed by a specious dress, is only equalled by Milton's "Death and Sin."

I am unable to give extracts from this tract as I have no copy at hand. The circumstances connected with its lodgement in my friend's family, are briefly these. The lady of the house was ill—the Rev. Mr. H. (a candidate, as I understand for settlement in the Presbyterian Church at V.) called on the family last week, and learning that the lady indulged a hope in Christ, and was sentimentally a Baptist, but had not made a public profession of religion, he asked her to receive and read this tract; which in connection with his verbal remarks, he (doubtless) hoped would induce her to follow him; at the same time desiring the lady not to give this tract a circulation, intimating that it was only designed for the eye of particular persons. Much conversation took place, which probably led the Rev. Mr. H. to conclude, that his chance for making a proselyte in this family was small. Now Mr. Editor, may we not conclude, that the abettors of "Infant Sprinkling" betray by this course of procedure, a consciousness that they are fairly driven by the fear of "Bible truth," from the field of open and manly combat with Baptist sentiments, and that their only hope of retarding the certain fall of Infant Sprinkling, ("this part and pillar of mystical Babylon") is this covert, assassin-like, mode of warfare to which they have now so generally resorted. As to the statements of the pamphlet referred to, from a hasty perusal, I hesitate not to pronounce it a libel on Christian Baptism—on the sentiments of the early Fathers of the Christian Church—on the Baptist denomination and on the Head of the Church. The author commences as usual in such cases, with a whining note of affection for his Baptist brethren, and claims to have many friends among them, &c. This appeared to me to indicate much of the spirit of him, who when he would betray his Lord—said, "Hail Master and kissed him."

Among the protestants against Baptist sentiments, this tract ranks Basil, Polycarp, Irenaeus, &c.—but he gives no quotations from these writers. To show the real sentiments of St. Basil, Arch Bishop of Caesarea, who lived in the fourth century, respecting the ordinance of Baptism, I desire you to publish the following short extract from a sermon of his on the subject of Baptism; and here I leave the matter, trusting that a discerning Christian public, will receive with caution these nameless writers in the name of Christian Tracts, remembering that truth and honesty as they need, so they seek no disguise.

Extract from St. Basil's Sermon on Christian Baptism.

"It is necessary for the perfection of the Christian life that we imitate Christ, not only in such holy actions and dispositions as lenity, modesty, and patience which he exemplified in

his life, but also in his death, as Paul saith—I am a follower of Christ, I am conformable to his death, if by any means I may attain unto the resurrection of the dead. How can we be placed in a condition of likeness to his death? By being buried with him in Baptism. What is the form of this burial, and what benefits flow from an imitation of it? No man can do this unless he be born again as the Lord hath said, &c. How are we to go down with him into the grave? By imitating the burial of Christ in Baptism, for the bodies of the saints are in a sense buried in water, &c. Two things are proposed in Baptism, to put an end to a life of sin, lest it should issue in eternal death, and to animate the soul to a life of future sanctification. The water exhibits an image of death removing the body as into a Sepulchre, &c.—If there be any benefits in the water, it is not from the water, but from the presence of the spirit, for Baptism does not save us by putting away the filth from the flesh, but by the answer of a good conscience toward God, &c."

We might quote much more copiously from this father in the Greek Church, to the edification of Baptists, did expediency demand it. Now by what rule of logic our modern Timothy or Titus can torture this father's language, to favor infant sprinkling for Christian Baptism, I know not.

Of the existence of these covert attacks on our character and profession in a verbal form from the abettors of Infant Sprinkling, we have had painful certainty; but these anonymous publications have but recently been resorted to by our opponents in the Baptistal controversy. Such conduct we should think, ill comports with the strong desire bordering on madness, which they profess for communion at the Lord's Table with Baptists.—Indeed the conduct of our opponents respecting communion, looks much like the management of Sanballat and Tobiah—"Come, say they, and let us build together," while they are secretly writing letters to our disparagement. We trust however, that the God of Nehemiah will continue to defeat the machinations of those who would retard, or mar the building of the wall of his Spiritual Jerusalem; and it has not been my intention at this time, to "leave the great work" in which I am engaged to hold a parley with Sanballat or Tobiah, on the "plan of Ono," but merely to speak a word in the ears of watchmen on the wall, to warn them of the devices of the enemy, that they may be on their guard, and go with me and spread the case before the Lord, and pray with him of old, "Hear, O our God, for we are decided."

My brethren—"The joy of the Lord is our strength," and the faithful disciples of Christ who follow him in his holy ordinances will continue to know experimentally, that "in keeping his commands there is a great reward." Happy is it for the friends of primitive Christianity, that the "Earth has united with them," in abridging the power of the religious hierarchy of New England, so that while they profess the same disposition as formerly to dominate over the consciences of men, they can no longer manifest this disposition by such covert acts.

It is well however, to keep an eye to them, for while infant sprinkling, the germ of a national Church remains, no opportunity will be left unimproved for resuming her former tyrannical sway in the form of fines, stripes, imprisonments, confiscation and death—for better is it for the Church to be in the hands of a Galilean than a Caiaphas.

A WATCHMAN.

The name of the author of this, is with the publisher.

From the Christian Watchman.

THE BAPTISTS IN OHIO.

The State Convention held their fourth annual meeting in the Baptist Meeting-House in Lebanon, May 24, 1830. The Rev. Joshua Bradley preached the introductory sermon, from Matth. ix. 36. At 2 P. M. the delegates assembled. Rev. Noble S. Johnson presided, and Rev. George C. Sedgwick was chosen Secretary pro tem. The whole number of Churches connected with the Convention exceeds 70; but many of them were not represented in this session. Among the ministers present not members of the Convention, but invited to seats, we observe the name of Rev. Hubbel Loomis, late of Connecticut. Seven of the Missionaries employed by the Convention, made reports of their progress in preaching the gospel; and we were specially pleased with the verbal report of Rev. Wilson Thompson, of Lebanon Church, Warren co. highly honorable to him, and to the church of which he is pastor. He had travelled, he said, some considerable time, through destitute places; but had no charge against the Convention for his services, as his church was liberal in all support. This church is an example to all other churches in two respects—first, in the generous maintenance of its minister, and secondly in sparing him to visit and preach among those who are destitute of a stated ministry. Several had made collections on their Missions for the funds of the Board. The acting Board is located at Lebanon. A Resolve passed, continuing the committee of last year, to attend to the business of publishing a weekly newspaper, with instructions to procure an editor for that purpose. A Resolution also passed, to take into consideration the expediency of appointing a suitable Missionary, to commence his operations in Cincinnati, and to extend his circuit among the Churches through that part of the State, where the first Missionaries preached prior to the organization of the Convention. The contributions from Churches and brethren amounted to \$208.30. The officers of the Convention for the next year, are—

NOBLE S. JOHNSON, President, Cincinnati.
W. THOMPSON, 1st. Vice President, Lebanon.
G. C. SEDGWICK, 2d Vice President, Zanesville.
JACOB BALDY, 3d Vice President, King'sville.
FRANCIS DUNLAP, Cor. Secretary, Lebanon.
I. CORWIN, jr. Rec. Secretary, Lebanon.
I. CORWIN, sen. Treasurer, Lebanon.
With 36 Trustees.

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POETRY.

From the Columbian Star and Christian Index.

THE SPEECH OF DEITY.

"Day unto day uttereth speech, and night unto night sheweth knowledge."—PSALMS.

Who hath awakened at morn when the Summer hours
Fleeted by on the breath of her emerald bowers,
That hath not heard a voice in the open sky,
Which spoke to the Spirit—"Thou canst not die!"
Who hath not heard, in the sighing breeze—
In the shivering leaves of the forest trees—
A still small Voice, like a call to pray'r,
Floating out on the chastened and viewless air?

But when Day is closing his golden eye,
And the stars look forth from the boundless sky—
How the knowledge of God in its might is there—
It is written in light on the fields of air!
Who may unwind the eternal maze
Of fires that far in their orbits blaze—
Who, save the God to whose matchless pow'r
They sang in Creation's first morning hour?

Who, save the God whose unsleeping eye
Can pierce the depths of the vaulted sky?—
Whose glance can the billowy sea invade,
Where the beams of his chambers are darkly laid?
Whose glory the sun can but shadow forth—
Whose smile is pour'd on the redolent Earth,
Like the orient sun-beams—while, at His frown,
A glow like the curtain of Night comes down!

Shall the golden waves of the summer grain—
Shall the river that sweeps through the verdant plain—
Or the Earth with its countless gifts, be given,
When the Soul is unmindful of God and Heaven?
How long shall the Day with its pleasant voice,
Bid the bosom's most secret depths rejoice,
And the Eve its imperial gems impart,
While a moral Midnight enthralls the heart? C.

From the London New Baptist Miscellany.

THE FUTURE REWARD OF THE FAITHFUL SERVANT.

"Nor bate one jot
Of heart or hope; but still bear up,
And steer right onward."—MILTON.

An essential ingredient in practical wisdom is a clear conception of the nature of the situation we occupy, and of the duties which belong to it. Our present condition is a condition of service. In one sense it is true that the state of every obedient subject of God's government is, and must forever be, a state of service. The spirits of just men made perfect, and all the angelical ranks, live in active obedience. It appears that God makes use of them in accomplishing the council of his will. The employment of 'ministering spirits' in his kingdom, comports with the dignity of his character, and harmonizes with the glory of his government.

"His state
Is kingly; thousands at his bidding speed,
And post o'er land and ocean, without rest."

We have no reason to believe that our departure from the body will be followed by a cessation from labour. We were created with active powers. The restlessness of childhood; the love of amusement seen in youth; the glee and zest with which men of business pursue their avocations; the ennuis of the luxurious; the nervous horrors of the indolent; the mental activity of the studious and sedentary; their habits of reverie, the absorption of mind in the past and the future, inducing forgetfulness of the present; their discursiveness of thought; their propensity to overleap the fences of human knowledge, to pass the 'flaming bounds of space and time'; all arise from the same quality of the mind, a quality which, so far from deriving its existence from the organization of the body, seems to be limited and restrained by it.

Nevertheless, our present condition is eminently and in a peculiar sense, a condition of service. It is to a certain extent, and particularly as contrasted with the future, an *unrewarded* service. For though 'godliness hath the promise of the life that now is, as well as that which is to come'; and though the tranquillity and sunshine of a good conscience is a blessing beyond all price; and though it is the attribute of religion to harmonize the passions of our nature, to stretch out her hand over the troubled sea within and create a great calm; and though in a multitude of particulars, which it would take a volume to set forth, wisdom's ways are ways of pleasantness; it is not as yet the lot of piety to be exempt from many inconveniences. If 'her path is not unblest of odour and the charms of spring,' it often lies up hill, and must be ascended with great labour. The career of virtue is a struggling against difficulties; it often demands energy stretched to intensity, fortitude to bear, courage to attempt, and a faith to persevere in darkness and doubt, amidst the contradictions of sense and the twilight glimmerings of reason. Nay, more, it is sometimes a doubtful struggle with deadly enemies—with spiritual wickedness in high places—with 'serpents, and scorpions, and all the power of the enemy.' The narrow limits of our breast enclose in many instances, a scene of contest developing mightier energies than were seen on the field of Waterloo;—a contest requiring the powers of moral heroism; a contest not decided on one eventful day, but painfully protracted through many long years; a contest on which the beings of another world, who would turn away from the sight of conflicting armies, would gaze with deep interest; a contest which, though fought on the humble theatre of domestic life, and within the limits of a few years, carries its consequences into the remotest ages of eternity. He that serves God must be content to labour without reward, or rather he must labour in the hope of future recompence. Pain, privation, suffering, self-denial, obloquy, small success or no success, discouragements springing in a thousand forms which had not been anticipated;—these are some of the conditions to which he must submit.

Let us then not forget the true nature of the present state. Christ is gone to obtain a kingdom and to return. Meanwhile he has com-

mitted talents to each of us, saying, 'Occupy till I come.' We must wait for our reward until he returns. Let us be faithful to him; let us constantly endeavour to promote his interests; let his words ever ring in our ears, 'Behold, I come quickly, and my reward is with me.'

DIVERSITIES OF GIFTS.—In the church of God, there are diversities of gifts. To one is entrusted the influence which situation and office confer; to another a share of wealth beyond what is necessary for the supply of his temporal wants, and the support and education of his offspring. One can teach the children of the poor; another visit the sick. One is adapted to usefulness in the noble institutions which Christian benevolence has originated in our country; another is called to consecrate his life to foreign service; another may preach the gospel to the neglected villages of our own land, or he may circulate religious tracts, or read the scriptures to those who are destitute of the key of knowledge. It is the duty of some to advance the kingdom of God by training their children for his service; of others, to take the oversight of the church of God; of others, to throw in their mite of influence by the labours of the pen, and by turning the art of printing into a mighty engine of moral renovation. One may tune the harp of poetry, another blow the trumpet of eloquence, a third dig in the mines of Christian philosophy, a fourth enrich the wilderness by the streams of biblical learning. By lending a book, by inditing a letter, by transcribing a passage of another, and in a thousand other ways which will be suggested in particular situations, may we improve the talent given us. And, if there should be one who may imagine that nothing is left for him to do, let him remember the efficacy of prayer; and let him, by manifesting the 'gentleness and meekness of Christ,' and every other Christian grace, silently, like the sun, proclaim the glory of God, and recommend the gospel to those who are without.

SERVICE OF OUR OWN GIFTS.—It is a common error, that we overlook the advantages we possess for serving Christ, in the desire of those we cannot command. Perhaps there is something of selfishness in this, some little leaven of human vanity hid under the cover of nobler motives. Why do we prefer Abana and Pharpar, lucid streams of fair Damascus, to the yellow and muddy Jordan? Some remains of carnal feeling and reasoning may be the cause of that preference. Let us serve God with those means we enjoy, be they few or many, humble or splendid. We are not answerable for the excellency of the gift, but for its use. If God gives us but one single coin, one pound, one mina—he expects us to employ it with as much diligence as if he had entrusted in our hands a thousand talents.

THE GREAT REWARD A STIMULUS.—The expectation of the great reward should stimulate us to diligence. We will on this subject insist mainly on one point, viz. the fact that the future reward will be immensely disproportioned to the value of the service rendered. This is implied in the parable of our Lord to which we have alluded. 'Thou hast been faithful in a very little; have thou authority over ten cities.' The service thou hast rendered me is very small; but the reward thou shalt receive shall be great: I will promote thee to permanent honour and emoluments in my kingdom; that thy fidelity may be publicly attested, that it may be seen in what esteem I hold it, and that others may imitate thy example. The reward of the righteous is described by terms that imply a very large measure of blessedness. It is a crown, a golden crown, a crown of righteousness, the crown of life, the crown of glory, the crown that fadeth not away. As a nation of kings, the saints shall reign with him on whose head are many crowns. When 'Christ appears in his glory, they also will appear in glory with him.' They will be invested with a portion of his splendour; they will be bathed—enshrined in the radiance which will emanate from his person. Their garments will be white and glistening; their feet like unto fine brass; grace will be poured into their lips; they will be anointed with the oil of gladness. They will 'shine forth as the sun in the kingdom of their Father.' When the adoption is come, and the sons of God are manifested, and having put on the garments reserved for them in the wardrobe of heaven, shall 'walk in white,' 'having palms of victory'; when the promises which relate to the heavenly state are fulfilled, and the grand reality intended by all that variety of splendid eastern imagery employed on this subject in the Bible is realized, and that blessedness disclosed of which they are the faint shadows;—when the assize, at which the righteous shall sit as judges and kings; with Christ, the king and judge supreme, shall have broken up, and shall have ascended jubilant into heaven; when all that holy men of God have laboured to conceive,—the far more exceeding and eternal weight of glory, the hope of which has oppressed their too feeble thought,—and all that prophets in entranced vision have foreseen and predicted, and which has sometimes risen upon the unveiled eye of the martyr, whilst his flesh was consuming, rendering him insensible to pain;—when the glory which is 'to be revealed' shall be revealed, it will be seen how ample a reward Christ will confer on the faithful servant, how immensely it will be disproportioned to the poor service it is intended to honour. How great will be their surprise when they see that which they had sown in weakness raised in power! how amazed to perceive that the diminutive grain of a seed, cast by them into the ground, has grown up and spread itself out into a noble tree, covered with a verdure that will not fade, and blossoms and fruit as the stars of night!

Concluded in our next.

FREE DISCUSSION.—The most capital advantage an enlightened people can enjoy, is the liberty of discussing every subject that can fall within the compass of the human mind.—Robert Hall.

We extract from "The World," a religious periodical published in London, the following speech of G. Bennett, Esq., delivered at the late anniversary of the Wesleyan Methodist Missionary Society.

G. Bennett, Esq., of the London Missionary Society, rose to second the resolution. The simple statement, he said, of eight years' voyages and travels in nearly every part of the world, including a visit to nearly the whole of the missionary stations of every society, would occupy six lectures of three hours each. Out of the number of stations visited, it would be difficult to select one or two connected with the Wesleyan Missionary Society, in whose meeting he delighted to find himself engaged, and with whose missionaries he had so frequently held sweet communion in various quarters of the globe. There was one station, however, in particular, respecting which he had been requested to address the audience, and to that he should confine himself. After having witnessed the delightful changes produced in the Sandwich Islands during four months' sojourn there, himself and his late colleague, Mr. Tyerman, set out for Tahiti in a small vessel of sixty-one tons' burden. Having finally departed from Tahiti for Botany Bay, they set sail in this small vessel for a voyage of from 3 to 4,000 miles. The vessel had but one cabin intended for two persons, but seven were obliged to take up their residence in it. The captain, the mate, and five seamen constituted the crew—and himself, Mr. Tyerman, Mr. Threlkeld, a missionary, and his son, about seven years of age, constituted the party. The weather was extremely improper, the winds almost always unfavourable, with some storms. They were put on allowance of biscuit, were short of water, and their food very nearly exhausted. They obtained a sight of New Zealand, and were solicited to enter the bay of the Island, where the Church Missionary Society had several missionaries and artisans. The weather not permitting, they gladly embraced an opportunity of putting into another island, where they knew the Wesleyan Missionary Society had a station. Coming to anchor they were surrounded by a number of canoes containing native men, women, and children. The captain was anxious to purchase fire wood, fresh provisions, and potatoes, but they stated they had none. They would, however, furnish a supply in the morning. Before sunrise on the following day, the owner of the vessel, who had a special message for the Wesleyan missionaries, left with the only boat they had. A great number of canoes came round full of men, (warriors,) females, and children, with some hogs on board and other things. The captain made a purchase of potatoes, hogs, and fire wood, while himself and friends were making ornaments which the natives wore in their ears, and throats, and also some war clubs. The natives were on board the vessel, and the cook was occupied in dressing the last piece of meat on board. All at once he (the cook) sung out that the natives had stolen some articles, and in a few moments he again cried out that they had stolen the meat from the pot, and immediately afterwards that they had stolen the cooking vessels. The captain desired them to leave the vessel, and while doing so another voice sung out that they had burst open the captain's chest, and stolen his clothes.—The captain, who was unable to restrain his temper, took a piece of wood, and striking the side of the vessel, told them they must go. The chief, who had broken open the trunk, was about to enter his canoe, when the captain struck at him, and being on the gunnel of the vessel he fell into the water between the vessel and the canoe. At that moment the tremendous roar of the war cry was set up, and the natives began to brandish their war clubs. In an instant there was a charge which himself and his colleagues, who were in another part of the vessel, did not understand. All at once the women and children were gone off the deck, and the men appeared determined on destruction. One chief stood near him (Mr. B.) with his large tattooed face, and with an instrument of war in his hand, who vociferated, in the native tongue, "Is the New Zealander man a bad man?" From the affinity of the language to the Tahitian he understood what the man said. The question was repeatedly put, but he did not understand why it was asked. At that juncture he found himself confined by one of the men standing behind him, and holding him round the waist. He was aware that to make any effort to rescue himself from the man's grasp would be inevitable destruction—and without making any effort he saw an iron axe raised over his head. He endeavoured not to look at it, being fully aware that to expect destruction was the way to meet with it. He assumed as much composure as a person under those circumstances could do. Mr. Tyerman, who was rather stout, was leaning with his back close to him, and several persons were examining his face, his thighs, and ribs, evidently for the purpose of seeing how he would look after he was dressed. They were aware that the New Zealanders were cannibals, and just before them was the wreck of the "Booby," the crew of which were murdered about fifteen years before. Near the place where the chief was knocked overboard, the captain stood with four or five spears placed against his side, and the same question was vociferated to him. He (Mr. B.) asked the chief near him why they could not continue to make their purchases as before, and inquired the price of the club that was held near him. The carpenter, who had been at the island before, and knew the language, told the captain that they would be murdered in a few minutes; to which he (Mr. B.) replied, he knew that they would shortly be in eternity, but they were in the hands of God. Mr. Threlkeld was a little abashed the carpenter, and his son, who grasped his father's hand, said, with an expression of countenance which he (Mr. B.) should never forget, "After they have killed us they will huff our bodies!" According to the testimony of all on board, that

state of things continued for an hour and a half, every moment of which they were expecting death. During that period, he (Mr. B.) told the chief that they wanted to purchase some hogs, for which they would give them some powder and muskets, and that they wanted some fish. At that moment a boy brought a fish up the side of the vessel about the size of a salmon, which he purchased for some fish hooks, and being bound, desired the boy to take them out of his waistcoat pocket, and lay the fish on the capstan. He inquired of the boy whether he could not procure some more fish for him, when he picked up the same fish, brought it round the vessel, and tendered it to him again, for which he gave him another quantity of fish hooks. He brought the fish round four times. The men then laughed, and said, in their own language, "We are deceiving the foreigners." Himself and his colleagues were very glad to see any thing that excited a smile. At that period it was announced that a boat was in sight, and he perceived two white men with two chiefs. At that instant he regained the use of his arms, the axes were removed, they ceased to examine his friend, the spears were removed from the captain's side, and the question was no longer asked, "Is the New Zealander a bad man?" Mr. White, who was attached to the Wesleyan Methodist Missionary Society, was one of the persons, and George, the patron of the missions, was the other in the boat, and who was the murderer of the crew to which he (Mr. B.) before alluded. As soon as George came on board, he walked up to the principal chief, and rubbing his nose against him, he pretended to do so to the rest. He then desired to know what they were doing, and asked whether they wanted to bring the English against the island to destroy it, because if they did, they were taking the right way to effect it, adding that he knew what the English were, for he had been at Botany Bay. All at once the natives cried out, "Must we not have revenge?" George inquired what injury had been done, and they told him that the captain had knocked a chief overboard. George inquired of the captain whether it was so, and the captain denied it. They, however, persisted that he did; but he (Mr. B.) believed that he did not, but merely touched him as he was on the gunnel, and certainly no harm had been done, for it was impossible to drown one of the islanders—they were like fish. Mr. White told the natives that the persons they saw were the friends of the king of England, and that if they persisted in what they were doing, they must take the consequence upon themselves. But the natives insisted on having revenge. By the advice of Mr. White they induced George to remain on board. Finding the vessel could not sail, they knew they were safe on shore as on board. They accompanied Mr. White to the missionary station, and found the island remarkably fruitful, exhibiting picturesque beauty exceeding any thing they could have imagined. At the station they found four missionaries, who with great labour had built a comfortable house, and planted a most delightful garden containing many European plants. They found several schools open for instruction, and all the missionaries were occupied in imparting Christian instruction. They hoped that George, who had been their deliverer, would remain attached to the missionaries, and that the ferocity of the natives would soon be subdued by the influence of the gospel. George himself, however, had turned against the missionaries, and they had been obliged to retire. Mr. White had returned to the Bay of Islands, from whence he (Mr. B.) hoped the society would hear of his success by that blessing which he trusted every person present sought, and that every member of that society would possess.

THE FAULTS OF MILTON.

It should not be forgotten, that Milton was ready to devote all that he possessed or hoped for, to the high and holy cause of liberty; that he went forth to battle against principalities and powers, armed with that irresistible enthusiasm which shrinks from no peril, despises every obstacle, and cheerfully encounters all sacrifices; that, like the apostle of the Gentiles, he finished his course, he kept the faith, even in the midst of the sorrow and darkness and privation of his latter years.* For ourselves, we look with reverence upon such an intellect, engaged in such a cause, and supported only by a prophetic anticipation of the glories which were about to be revealed. It is painful to see liberal and accomplished minds visiting with relentless severity of censure, those occasional violations of propriety and correct taste, which are found in the controversial writings of Milton; as if the stern old warrior, in the hurry and tumult of the conflict, had been bound to wield his battle-axe with all the graces of a courtier. Is the tone of religious or political controversy at this day so elevated, that we are entitled thus to condemn its spirit in former times? Has much been gained to the cause of morals or religion, when refined calumny and well-mannered rancor are substituted for the old-fashioned blunt, and undisguised expression of enmity or hatred, or when the war club of Beauvais is laid aside for the treacherous kiss of Joab? However this may be, it is plainly impossible to form a fair judgment in regard to the spirit of these writings, without taking into consideration at the same time the spirit of the age in which they were written. It was in the century immediately preceding, that the rage of controversy appeared to reach the highest possible degree of intensity and bitterness; when the mildest terms of reproach which Luther could find in his heart to apply to the royal vindicator of the seven sacraments, were those of liar and blasphemer. Nor was it greatly mitigated, at the period of the civil wars of England. Cavaliers, round-heads, fifth-monarchy men, agitators, and a host of others, were mingled together in one vast limbo-paradise of controversy; and all the resources of ridicule and libel that memory or learning could supply, or ingenuity devise, were

lavished with boundless prodigality upon all the rest. Such, in truth, was the condition of the day. An instance occurs to which shows that the same spirit was then exhibited in a quarter, in which we should commonly, perhaps, expect to witness it. General Court of Massachusetts, in reply to certain unlucky petitioners, published a manifesto; in which short, but very good and far from flattering, sketches were given of the characters of the prominent applicants, and which was concluded with the remark that a head so unsavoury was not to be washed with a world of salt. In short, we believe the faults of Milton, like those of Shakespeare, were the faults of his age; while his noble beauties were peculiarly his own.—*Rev.*

* We understand the Reviewer here to confine his remarks to Milton, as the friend of civil and religious liberty, and not at all to his theological opinions.—[Ed.]

PROFESSOR OLMSTEAD, of Yale College, accounts for hail storms.

Violent hail storms are always attended by black clouds, high winds, and thunder lightning; they are confined, chiefly to temperate zones; they occur most frequently in the hottest months; hail stones are smaller on the tops of mountains, than in neighboring plains; they are often followed by cooler weather. The immediate cause of storms, is a sudden and extraordinary elevation of the region of the clouds, where the hail begins to form, but the great question is, is the origin of this cold? An exceeding cold wind from the North, or from the high cold regions of the atmosphere; this, with a moist, warm current of air, and a storm follows. In descriptions of hail storms it is commonly mentioned, that opposite violent winds meet. When a cold current of the regions of perpetual frost meets a warm current, the watery vapour of the latter is frozen, and hail stones are formed. In torrid zones there are no hail storms, except near lofty mountains, because there are freezing currents of air to mix with the currents. The South of France is more remarkable for frequent hail storms than any country in the world. This is owing to the position between the Alps and Pyrenees; cold blasts from these regions of snow and mingling with the hot damp air over the intervening country, produce violent hail storms the opposite currents of hot and cold are set in motion, when the heat of the sun is at its height. It is surprising that hail stones, descending they do, through many thousand feet, fall with so little force.—They are heavy enough with a hundred times the force which they actually exhibit. The reason of this is following.—They are very small when first they descend, and receive continual accessions ascending; these accessions are made by watery vapours at rest, and the taking on these new loads continually retards their speed. Hail stones are smaller on the tops of mountains, than in the neighbouring plains, because they do not fall so far.—*Silliman's Journal Arts and Sciences.*

STOMACH OF THE CAMEL.

The stomach of the camel is well known to contain large quantities of water, and to be unchanged for a considerable length of time. This property qualifies it for living in the desert. Let us see therefore what is the internal organization, upon which a faculty so rare and so beneficial, depends. A number of distensible sacs or bags, (in a dromedary thirty of the have been counted,) are observed to be between the membranes of the second stomach, and to open into the stomach near the top small square apertures. Through these, the sacs are filled from it. And the water so deposited, is, in the first place, not liable to pass into the intestines; in the second place, is separate from the solid aliments; and in the third place, is out of the reach of the digestive action of the stomach, or of the mixture of the gastric juice. It appears probable, or certain, that the animal, by the contraction of its muscles, possesses the power of squeezing back this water from the adjacent sacs into the stomach, whenever thirst incites it to this power in action.—*Paley.*

THE VIPER'S FANG.

The fang of a viper is a clear and excellent example of mechanical contrivance. It is a perforated tooth, loose at the root; in its state lying down flat upon the jaw, but forced up by a muscle, which, with a jerk, and the pluck as it were of a string, suddenly enters. Under the tooth, close to its root, and communicating with the perforation, lies a small bag containing the venom. When the fang is raised, the closing of the jaw presses it against the bag underneath; and the force of this compression sends out the fluid, and gives it a considerable impetus, through the tube in the middle of the tooth. What more unequal or effectual apparatus could be devised for the double purpose of at once inflicting a wound and injecting the poison? Yet, the fang, lodged in the mouth, it is so constituted, as its inoffensive and quiescent state, not to interfere with the animal's ordinary office of receiving its food. It has been observed also, that none of the harmless serpents, the black-snake, the blind-worm, &c. have these fangs, and that of an equal size; not moveable, as the viper's, but fixed in the jaw.—*Paley.*

THE EFFECTS OF A PEOPLE ON THE MOUNTAINS.—A thin, heavy, sleepy, fruitless people, stays the mouth, straitens the gifts, deadens the spirits of a pastor; and a people enervated in their gifts and affections, carry a present beyond himself. I have heard much talk of barren ministry; a cold auditory; a cold sermon; a dead parish; a dumb minister. No! shut our mouths, and silences us so much as our own auditors.